

THE WAY OF A SUBJECT

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Preface

The way of a subject of the Empire originates in the fundamental character of our Empire and is in the guarding and maintaining of the prosperity of the Imperial Throne coeval with Heaven and earth. This is not an abstract norm, but a historical standard set down firmly for our daily life and conduct; the people's entire lives and activities solely point toward the enhancing of the Imperial Foundation.

Since the Meiji Restoration our country has been seeking knowledge far and wide throughout the world, fostering, thereby, the root of Imperial development and prosperity, but with the introduction of Occidental civilization, we have come to be influenced by individualism, liberalism, utilitarianism, materialism and others, and have often fallen into the error of running counter to our time-honored national character, thus, impairing the fine customs that have long been handed down to us from our ancestors. Since the outbreak of the MANCHURIAN Incident, and the subsequent occurrence of the CHINA incident, our national spirit has gradually been heightened, but in looking into the various phases of our national life, I dare not say that we all have a clear understanding of the fundamental character of our Empire or have a thorough conception of our position as a Japanese. It is a matter of deep concern that we sometimes find those who knowing the sanctity of our Empire, let it remain as a mere idea, never embodying it in their actual daily lives. Under these circumstances, it is difficult to get rid of the evils of the Occidental thoughts which have deeply and persistently permeated into the different phases of our national life and to set up a nation-wide system to guard and support the Imperial prosperity, and ultimately to achieve our intended undertaking, the greatest of its kind ever known in history. I assert therefore that the urgent need of the hour is to discard the ideas of individualism and utilitarianism and to live up to the duty of the Imperial subject -- the duty whose primary aim is in the service to the country.

(p. 4, line 12 -- p. 5, line 8)

It is true that originally world penetration by the European nations was from an adventurer's interest, but it was mainly prompted by insatiable materialistic desires. They slaughtered the aborigines, or enslaved them, or dispossessed them of their lands, making it their colonies; natural resources were taken back to their homelands in great quantities and enormous profits were gained through trade. Thus, in their invasions all the world over, they dared to commit atrocities which neither heaven nor man could tolerate, perpetrating these cruelties again and again. How were the American Indians dealt with? How about the African blacks? They were rounded up as white men's slaves, and driven about like beasts on the American continent. Look at those people of the Greater East Asia Co-prosperity Sphere! How were they subdued? And how do they fare now? This may easily convince you of the truth of what I have just stated above.

(p. 6, line 6-12)

The World War I had undoubtedly a great deal to do with the long standing hostile relations between Germany and France, but the primary cause lies in the Anglo-German strife for maritime and economic supremacy. The war ended in defeat for Germany, who, thoroughly hard pressed by the victors, was driven to the verge of utter ruin, while it evermore strengthened the Anglo-American monopolistic mastery of the world. The weak minor nations which were set up under the cloak of racial determination, beautifully variegating the map of the post-war Europe, were, after all, merely stepping stones for Britain, France and America to gain world supremacy. In other words, the so-called justice and humanity proved to be nothing more than a pretext for justifying their selfish standings.

(p. 7, line 1-10)

It is individualism, liberalism, and materialism that have constituted the basis of Occidental civilization since the early period of modern times. They justified the act of "the stronger prey on the weaker" unlimitedly increased the desires for pleasure, caused the pursuance of high material living, stimulated the acquisition of colonies and incited fierce competition in commerce. All these factors in turn became cause and effect reducing the whole world into veritable shambles and finally brought about that self-destruction or World War I.

It is, therefore, of no wonder that soon after the end of the war fear for the possible downfall of Western civilization was cried by some of the Westerners themselves. While Britain, France and America were engrossed in their efforts to maintain their status quo, on one hand, a formidable movement for social revolution by class wars based on thoroughgoing materialism, such as Communism, was, on the other hand, being intensified. Again, in the meanwhile, Nazism and Fascism were being ushered into the world; the doctrine of racialism and totalitarianism in Germany and Italy being in the eliminating and reforming of the will occasioned by Individualism and Liberalism.

(p. 8, line 4 - line 7)

The MANCHURIAN Incident was an outburst of our suppressed national life. This Incident with CHINA signifies Japan's first step towards the creation of a moral world and the establishment of a new order in the eyes of the Powers. This is indeed a manifestation of the spirit with which the eternal and sublime JAPANESE Empire was first established and an inevitable outburst of our national life that had been historically entrusted to us by the world.

(p. 10, line 6-10)

The amazingly brilliant national development and expansion of JAPAN gave rise to envy and jealousy on the part of the European and American nations, whose aspiration was to annex East Asia, and they, as a counter measure, have tried to check our ever-enhancing national strength by laying economic pressure upon us, or scheming political disturbances, or planning Japan's international isolation. This action of theirs is no less an attempt to deprive East Asia of its independence, thus making it an eternal puppet in their own hands.

(p. 12, line 1-6)

With the increasingly strained situations on the Pacific, Japan's position in East Asia confronts a serious condition. To be more explicit, China, encouraged by the rigorous oppression of Japan by the European and American countries, induced them to accord their economic aid and at the same time sought a reapproachment with Russia. Exultant with her success, China then began to belittle Japan's national strength, and even to conceive the notion

that Japan was easy to deal with, until she finally dared to trample on Japan's status in Manchuria which had been secured at the cost of our brethren's flesh and blood, thus constituting a menace to the lifeline of the Japanese Empire. This led to the outbreak of the MANCHURIAN Incident on September, 1937.

In July, 1937, when a clash took place between JAPAN and CHINA at LUKOWKIAO, our country adopted a policy of solving the issue on the spot in the hope of localizing the affair for the sake of the peace and welfare of East Asia and waited patiently for CHINA's self reflection. However, CHINA continued as ever before to belittle our actual strength, and eventually went so far as to develop the matter into an overall collision depending on the powers behind her; and thus the continent was shook by the bursts of the guns and a situation most regrettable for Asia was brought about. Now that things have come to this pass, there is nothing left for us to do but to proceed resolutely to fulfill the solemn mission entrusted to our Empire of establishing a New East Asia and to fulfill the firm determination to cut the Gordian knot once for all.

(p. 19, line 4-7)

....The position of our Empire as the leader of East Asia has hereby been made all the more fixed, and that the "Universal Benevolence"---the spirit with which our Empire was first set up should be the very idea underlying the establishment of a New Order in the world. This has been fully clarified.

(p. 20, line 4-7)

....That is to say, we must politically assist the countries within the co-prosperity sphere of Greater East Asia which have been colonized as the result of the Westerners' aggression in the East, so that these people may liberate themselves from the white man's domination and economically exterminate the Westerners' squeezing operations, and to establish a smooth self-supporting economic system based on the co-existence and co-prosperity principle; and, in the field of culture, instead of being a mere follower of Western civilization, enrich our Oriental culture and contribute towards the creation of a righteous world culture.

(p. 21, line 3-7)

The work of establishing a New World Order has just taken a step in its course; a group of liberal democratic nations---ardent supporters of maintaining the status quo---are cooperating together in making desperate efforts to baffle our undertakings, and the colonies are still entrapped in the illusion that they have to rely on the Europeans and Americans for their subsistence. To reach our set goal we have a long, long way to go yet, and the path we have to tread is by no means a broad level highway.

(p. 26, line 2-4)

The brilliant success that the Germans are achieving in the present war is not due only to their highly developed mechanized forces, but to the vigorous national spirit which in peace-time served as a mainstay and a main-spring of the armies, and to the fervent popular co-operation in national defense.

(p. 27, line 4-10)

And the guarding and maintaining of the prosperity of the Imperial Throne is the true object of strengthening the national total war system, and it is by the practice on the part of the people of their duties as loyal subjects according to their own means and abilities that this object can be attained. The Soviet Russia aims at world domination by Communism, and as a means to fulfill her object, she makes use of the strong power of class-dictatorship. As for Germany, she stands on the principle of blood and soil racialism stressing the frustration of the Anglo-Saxon's intentions to dominate the world and the subversion of the present condition of oppressed Germany. In order to carry out these purposes, Germany adheres to the principle of totalitarianism urging her people to give absolute obedience to, and have implicit confidence in Nazi dictatorship.

(p. 30, line 4-7)

As for our country, since the ancient times when NINIGI-NO-MIKOTO descended on the Land of Rice-plants to rule in accordance with the divine command given him by AMATERASU-OMIKAMI, it has been ruled over by an unbroken line of Emperors, and the subjects ever united in loyalty and filial piety have from generation to generation assisted their Majesties' august undertakings. It is thus that the glory of the fundamental character of our ever-

lasting Empire shines brilliantly.

(p. 41, line 5-10)

We, the subjects venture to look up to the Imperial Household as our head family, and are enjoying the privilege of leading a one nation--one family life. There are, of course, other races who, in the past attracted by the benevolent influence of the Imperial rule, have come over to our country and served for the Emperors. These aliens under the august virtue of His Majesty, were all blessed with favors as an Imperial subject and, in the course of time, fused into one, both spiritually and physically, and have discharged their duties as loyal subjects. His Majesty's virtue was broad and boundless, enveloping the whole world and assimilating the whole of creation. The essence of one nation--one family was ever more realized, and our glorious nation where the Sovereign and his subjects are united as one has been as prosperous from age to age as heaven and earth are eternal.

(p. 42, line 1-3)

To be united in one body in serving the Emperor who loves us tenderly is the essential qualities of the subjects. This duty to faithfully obey and serve the Emperor is the way for the subjects to follow. In the 17th Chapter of the Constitution of Shotoku-Taishi which begins with the precept that "Harmony is valuable...."

(p. 47, line 11; p. 48, line 4)

To begin with, in our country, loyalty comes before filial piety; loyalty is the great principle. We are parents and children in a family, and the parents and children are in turn subjects. Filial piety in our home must at the same time be loyalty. Loyalty and filial piety are one and inseparable. This is due to the nationality of our country, wherein exists characteristics incomparable in other countries. In our country, from the very outset, the husband and wife have not been the unit of a family as in other western countries. The relation between parents and children constituted the center of the home, and as a consequence, it is natural that filial piety is respected.

(p. 47, line 11; p. 48, line 4)

Imperial subjects in this new era must train themselves as subjects of this Empire. That is to say, by fully understanding the significance of our nationality, living on strong faith as subjects of our Empire, adhering to fidelity, excelling in clear-sightedness, training strong will and prime physical strength, cultivating practical ability, we must strive forward for the attainment of the historical mission of our Empire. This is the training we subjects of our Empire must go through.

(p. 59, line 8; p. 60, line 2)

Successive Emperors are descendants of the Founders of the Empire. The Founders and Emperors have the relation of parents and children, and the relationship of the Emperor and subjects is that of lord and retainers, but in feeling that of father and son. Gods and Emperors, Emperors and subjects, are really one body, wherein lies the foundation for the way of loyalty and filial piety as one and worship of God and respect for ancestors.

(p. 63, line 9-11)

Training for an Imperial subject, should be directed at the cultivation of the spirit to push forward with decision and bravery. What should be done, should be done with all willingness and what should not be done, should never be done. This spirit of practice must be based on the belief firmly settled in the fundamental character of our Empire.

(p. 67, line 12; p. 68, line 2)

Since the very olden times it has been a customary practice with us to attach much importance to discipline, which constitutes one of the characteristic features of our education. The process of concentrating teaching and learning in the "way" of perfection is called training. BUSHIDO, for instance, has succeeded in manifesting its very soul by perpetual training day and night, especially from one's childhood. The same is true of KENDO, JUDO, archery, tea ceremony, flower-arrangement, and other arts. It is only by actual training and practice that one can initiate one's self into the mysteries of the art. To cite another instance, BUDHISM was accepted in our country as a guard-the-nation doctrine, and was taken into our popular life as a means of fostering the virtues of loyalty and filial piety. With regard to CONFUCIANISM, a like attitude was also

adopted. Therefore, in the case of Western sciences and arts, there should be no change in our attitude toward them. We, as an Imperial subject of the modern era, must fully appreciate the gravity of the duty with which we are entrusted, and faithfully follow the footsteps of our predecessors. Awake or asleep, at home or abroad, it should be our constant concern to train ourselves so that we may be capable of the task assigned to us as Imperial subjects and realize our services to the country.

(p. 69, line 9; p. 70, line 6)

We, the subjects of the Empire, have been entrusted with the grave responsibility of supporting the Imperial prosperity eternally ever since the foundation of the Empire which took place long, long ago. This body and this mind ends in their devout service to the Emperor. Our forefathers have likewise lived in the same duty and have handed it down to us. Our life is ours, and yet not ours. Consequently, our actual life itself is a thing at once solemn and historical. To be an independent man aside a subject is impossible; and, furthermore, apart from public affairs, there are no private affairs. The Emperor is the nucleus of our life, which can be made one worth living by our service to the state.

(p. 70, line 8; p. 71, line 4)

What is commonly called private life lies after all in the performance of the duty of the subject, and it holds its public significance in that it is the subject's work which in turn assists the Emperor with His august work. "As far as the heavenly clouds spread and as far as the waters extend", so far is the land of the Mikado and so far are the subjects sheltered. Therefore, it is not permissible for anyone to indulge in self-will, thinking that one's private life has nothing to do with the state, and do whatever he pleases.

(p. 71, line 5-9)

In Japan, a family consists of one lineal linking of ancestry and descent and a combination of family members with the family head as its center. In other words, the Japanese family is built up around the head of the family with the relationship between parent and children playing an important part, and it differs from a Western family where the husband and wife are the nucleus. In the Japanese family, there is a clear distinction, a systematized order between family head and family, parent and child, husband and wife, brothers and sisters, both young and old, the

dead forefathers are worshipped as if they were alive, and children yet to be born are associated in the eternity of the family as future members of the family. This is how lineal linking of ancestry and descent is realized. Furthermore, the family is directly connected with the state.

(p. 72, line 8; p. 73, line 2)

What primarily ought to be stressed in the family life is the spirit of reverence for the Gods and ancestor worship. These two ideas are a demonstration of one's submission to the source of one's life. They are also the fundamental cause of our holding the family in high respect. Reverence for the Gods leads us through Gods to unite us to the Emperor.

(p. 73, line 11; p. 74, line 7)

Reverence for the Gods and worship of the ancestors are acts of piety and this in turn arouses the feeling of thanks and gratitude, the virtue which safeguards one from becoming an individualist or an egoist. In the family where reverence for the Gods and ancestor worship are neglected, there is something lacking in the spirit of juvenile home education, and from such a family no cultivation of national spirit can be expected. It is, therefore, essential that home life should have its basis placed on the original spirit of reverence for the Gods and ancestor worship as its daily guidance.

(p. 75, line 3--line 7)

We are grateful to the bounty of the Gods for our daily subsistence. Similarly, we show our gratitude to nature and the producers of our daily necessities.

(p. 79, line 7--line 8)

As I have thus far stated, home is a training place of the Imperial subjects. It is in the home life, simple and frugal, where the Gods and forefathers are duly revered, and where family work is assiduously pursued. That the noble rational spirit, sturdy yet affectionate, is trained and developed, and loyal subjects that are capable of successfully enhancing and supporting the prosperity of the Imperial Throne are brought up. It is here

too, that the spirit of a truly harmonious home life is fostered, where every member is glad to share in on the others' sorrows as well as their joys.

(p. 81, line 5--line 8)

In our country, one's occupation was originally the duty that they owed to perform for the sake of the Emperors, each in his assigned part of the state affairs, and it was handed down from generation to generation. With the changes in times, the type of work gradually took a different form. The underlying meaning of occupations in our country was not in the making of profits, but in the production itself, and they were preserved in the custom of respecting labor for labor's sake.

(p. 84, line 8-11)

You can never consider those that dare to evade law or sacrifice others for the purpose of profit, or those that neglect others in diversity if no profit is involved and solely aim at profit making as loyal to the country by being true to their jobs. At the present time, especially the small and medium traders and manufacturers are in a wretched plight, but nevertheless we must think over the conditions prevailing at home and abroad and devote ourselves to our true duty, positively engaging in commerce and, thereby, perform our duty to the country.

(p. 89, line 2-7)

To fulfill our respective roles with a clear understanding of what part of the national activity each of us is charged with, no matter what work we may be engaged in, and by dropping all ideas of personal interests and profits reviving the old custom of our forefathers who did their best to serve the state, is truly the cardinal point for the way of the subject.

(p. 89, line 8-11)

The CHINA Incident is indeed the very sacred undertaking for the purpose of diffusing the idea with which the foundation of our Empire was originally purported, not only in Asia, but to all parts of the world, and the responsibilities shouldered by the 100,000,000 people of Japan cannot by any means be slighted. We have a long

way to go before we can hope to achieve the Empire's mission and succeed in setting up a new order, and we must, of course, be prepared to face a good many obstacles yet.

(p. 91, line 6--line 10)